

[p. 102a]

604 she simply did not go home except to visit. She said, simply, that her aunt fed and clothed her better than her parents and there was less work. The girl's parents fully approved the step; friendly, and possibly affectionate, relations continued.

602 *General behaviors.*—All more distant relatives are expected to take part in any "labor."

476 This refers not to ordinary activities, but to such affairs as a wedding, house moving, death, or *mayordomía*. For such affairs each family

[554] wishes to have as large a crowd as possible, for prestige values are involved. On such occasions the husband's relatives attend, but only the closer relatives (and the *compadres*) will ordinarily assist actively. The one exception is in a house moving where the husband's male relatives do all the labor. Relatives of the wife also are expected to attend all functions. The males do no labor, but the wife's female relatives assist in the cooking and serving. Attendance at such affairs is expected even of relatives so remote that they are not called by kinship terms. If they cannot come, they must send an adequate excuse (illness or business out of town alone are adequate) and send a small gift such as they would have brought had they attended. Failure to appear would cause bad feeling and refusal to attend "labors" of the offending relative. Roughly speaking, the obligation extends to anyone addressed or referred to as *primo* or *prima* and to any children or parents of such persons. It also extends to all *compadres* and their children.

574 Another occasion in which kinship obligations are apparent is when a family returns to the town after a long absence. Then all the
602 relatives and friends come and spend a day with the family (usually at the house of a close relative). There are also many invitations to meals. Augustín said when his family returned to Cherán he ate scarcely a meal at home for several weeks.

THE COMPADRE SYSTEM

608 Fully as important as kinship in Cherán is the system of *compadrazgo*. Ordinarily this could be translated as simply the godparent system, but at Cherán the relations between parents and godparents are often as important as those between godparents and children and

527 was transferred to the arcade on the north side of the plaza.

On October 3 (Wednesday in 1940), men brought their ox teams and plows into town, and all agricultural work ceased until at least Tuesday of the following week. On this day, also, people began arriving in numbers for the fiesta, including the first of the vendors.

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443 Three or four, indeed, had arrived the day before, including three women with "a little religion"—medals, rosaries, votive offerings, pictures of saints, etc.—who had expected to stay in the house of the priest, but after learning of the change of priests, had to seek lodging in a private establishment. In addition to these women, there were the following: A street vendor, shouting "*Milagros, milagros de plata, muy barata*," who offered votive offerings of various parts of the human anatomy made of what he claimed was silver; a seller of Guanajuato pottery; a few sellers of cloth; another seller of religious articles; and a number of hard-faced women preparing to open food and drink establishments. These were all placed together on a street a long block from the plaza. Some or all of the women evidently make a business of following fiestas, as I recognized some of them from fiestas at other towns. Their reputation in Cherán was very bad.

527
364 Some street cleaning began on this day. Trash was burned in the streets and the streets were swept. This is done voluntarily by the owners of property on the streets. The municipal authorities had the plaza swept and all surplus dirt and rocks from recent construction activities carried out of sight. The borders of the plaza walks were whitewashed and the benches painted a bright green. The benches were also repaired and set more firmly. The paid police did most of the work.

527
796 October 4, Friday, was the actual Saint's day. Rosary and Vespers were celebrated together the evening before from 7:30 to 9 o'clock. The big bell of the church was rung for about an hour afterward. At midnight of the 3d the Cherán band began to play and continued intermittently through the night. The members either were calling at the houses of persons named Francisco, who had to feed all visitors, or were hired by such persons to play a piece

527 Somewhat later, after the storm had subsided,
533 the *chirimía* band arrived. Four or five players
[534] on an oboelike wooden instrument (with a
double reed-mouthpiece and a number of finger
stops) played in unison, accompanied by a
drum. They played for some time in the arcade
before the municipal building. The shrill
music, played with great verve and noise,
seemed vaguely familiar and finally became
recognizable as the "Beer Barrel Polka." It
remained the favorite and almost only piece
played by the *chirimía* band throughout the
fiesta.

527 Sunday the market was in full operation, and
the plaza and adjoining streets were jammed
with people (pl. 4, lower right). Not only
were most of the residents of Cherán on the
[443] streets, in some cases making extensive pur-
[323] chases (this is the only time of the year that
pottery is sold in Cherán, for example), but
there were hundreds of visitors. The bands
played early in the morning. The young men
were busy working on the bull ring.

[796] The High Mass was celebrated about 10
o'clock, with the church filled to overflowing.
527 About 12 o'clock the first moro appeared on
535 horseback, followed in a short time by the
other two. They rode slowly around the plaza,
followed by one of the bands. After a short
time the moros went to lunch without dancing.
Many people invited guests home to eat with
[574] them at this time, often issuing invitations well
in advance. To a lesser extent, guests may be
invited on other days of the fiesta. About 3
o'clock the moros returned and sat on their
horses in the plaza in front of the church while
the bands played. The moros then went to the
municipio, dismounted, and danced in front of
the building. Remounting, they returned to
the church and danced in front of the church.
Many people were openly critical of them for
not dancing first in front of the church. After
the performance in front of the church, the
dancers went on foot down the main street,
dancing in front of various stores until about
6 o'clock, when they went to eat again. During
[542] the afternoon a basketball game was played
between Cherán and Paracho. It aroused little
interest.

527 In the evening the big *castillo* or fireworks
389 set was to be burned. Not until after dark

[p.129a]

A special food for Easter week is
 796 tamales of black corn mixed with layers of
 [262] boiled beans milled on the metate.

MINOR FIESTAS

A number of calendrical church affairs receive minor attention. The day of San Juan, June 24, boys ride about the streets on horseback. Girls fasten live pigeons with cords, and men of the family raise and lower them from the housetops. The boys try to catch the pigeons. If they succeed and the pigeon survives, they take it home. If pigeons are not available, chickens of similar size are used. Christmas, New Year's, and the Day of Kings also receive special attention. As these functions are carried on by *cargueros* or *mayordomos*, their description is left until later. The Day of the Dead is also in some measure a community celebration. As has been noted, the *municipio* requires the young men to clean up the cemetery for this occasion. The actual ceremonies, however, are individual and are described in connection with the death rites.

SECULAR FIESTAS

527 A number of minor fiestas appear to be celebrated which have no religious motivation connected with the church. These are patriotic affairs and are not taken very seriously. On May 5 there is a procession with the band. The bells of the church are rung and *cohetes* are fired. On September 16, Independence Day, there are usually a parade, music, and perhaps a speech or two. A great many people get drunk over the week end, but there is little formal celebration. In 1940 the Cherán band went to Chilchota for the fiesta, and there was even less celebration than usual.

HOUSE-ROOFING FIESTA

342 Although most private fiestas are described
 514 elsewhere, the fiesta celebrating the roofing of a house is described here because the data on house construction have been published in another paper (Beals, Carrasco, and McCorkle, 1944). A house-roofing fiesta is celebrated whenever the shakes are put on a new house. The following account describes the fiesta held by Pedro Chávez.

The house-roofing fiesta is virtually an obligation on the part of the house owner. He is

342 always assisted by various relatives, who also
 574 put pressure on him to hold the event. For
 the Chávez fiesta one of the wife's cousins pro-
 vided the music. A relative of the husband
 [602] provided atole; other relatives of the husband
 supplied *charanda* or *aguardiente*, as did one of
 the *compadres* of the husband.

A day or two before the fiesta, the house
 owner gives cigarettes and matches to the
 master carpenter. The latter offers cigarettes
 to various relatives and *compadres* who agree
 to come and help with the roofing. During the
 actual work, the relatives of the house owner
 hand up shakes and nails to the workmen but
 do not put any shakes in place. The shakes
 are put in place and nailed by the master car-
 penter and his relatives and *compadres*.
 [335]

In the morning of the house-roofing day, two
cohetes are fired to notify people that the fiesta
 is to take place. The guests assemble in the
 late forenoon. The men go to work at the
 [602] roofing; the wife's female relatives assist in the
 cooking. When the roofing is nearly finished,
charanda is circulated among the workmen.
 The women also make an arch with flowers.
 This is placed over a cross placed on the ridge
 pole when the roof is finished. The relatives
 and helpers now eat, the men eating first.
Compadres of the husband assist in the serving,
 the host merely supervising. The men sit on
 two long logs, and baskets of tortillas, dishes of
 salt, baskets of tamales, and jars of water are
 placed on the ground between the two logs.
 Each man is served a bowl of *curipo*, beef stew
 with cabbage and chile (pl. 7, upper left). After
 the men have finished, the small boys are fed
 in the same way. The women eat in the part
 of the yard where cooking is going on.

After the meal was over in the fiesta ob-
 [533] served, the musicians (a stringed orchestra)
 arrived. They should have arrived before the
 meal, but the cellist was sick and it was neces-
 sary to send to Nahuatzen for another, who
 was late in arriving. The musicians are served
 before they begin to play. The women relatives
 of the host now bring fruit, which they present
 to the female relatives of the wife. Everyone
 is then served a bowl of black atole and a
 piece of bread. The female relatives of the
 master carpenter now arrive. They are seated
 on a mat near the space cleared for dancing,

342 and are served. While all this is going on, a
 574 few women start dancing.

Before the last arrivals finish eating, most of the women leave with the musicians to bring the *cuelgas* and to bring the relatives of the wife who had been preparing them. The *cuelgas* are women's narrow belts to which are tied pieces of bread in the shape of animals, mostly bulls, thin tortillas made of wheat, and paper flowers. There are also some figures of animals, such as birds and mules, made of painted corn husks and filled with *pinole* (parched corn flour). The house owner is decked with several of the *cuelgas*. Single *cuelgas* are also put on some 20 men present, including the master carpenter and various uncles and cousins of the house owner. (At the Chávez festival the mayor and his alternate arrived about this time.) They are not fed but are offered drinks. Everyone now starts to dance. Dancing and drinking continue until late at night.

[273] The host, on the occasion observed, drank very little. The following day his relatives returned with bottles, saying now he had really to drink with them. He did, for about 3 days.

FIESTAS IN OTHER TOWNS

796 A few data collected on fiestas from other towns may be of interest here. None of the data are complete in any respect, but some similarities and differences are apparent. Properly, many of the fiestas described are part of Cherán culture, for many people from Cherán attend them either as visitors or as participants. The band, of course, goes to many fiestas. Other people go to sell goods, barbers often go to pick up some business, and so on.

Like most Tarascans, the people of Cherán pay special reverence to the miraculous Christ of San Juan Parangaricutiro, perhaps better known as San Juan de las Colchas, a former Tarascan town but now primarily a Mestizo village some 15 miles west of Uruapan. Many Cherán residents take vows to make pilgrimages to the saint on September 14 for various reasons, for example, if they are going on a long journey. The father of Agustín made such a vow when he went to the United States. When he returned safely 27 years later, he kept his

[p. 172a]

Sierra Tarascans

608 The godfather is supposed to supervise the
 861 growing up of the child. He should see that
 his godchild "grows straight like a tree" and is
 properly trained and clothed, and he should
 make presents of clothing from time to time
 and remedy any deficiencies in the parents.
 Should the parents die, the godfather is respon-
 sible for rearing the child.

553 The name is usually selected by the parents.
 574 There are four ways of naming a child: using
 the name of the saint on whose day the child was
 born; the name of some distinguished person;
 a name selected by the godfather; the name of
 some relative, such as the grandparent or
 sibling of the parents. In the case of persons
 named for San Juan, San José, San Pedro,
 San Pablo, or San Francisco there are special
 observances in connection with their name day
 throughout the rest of their lives. Early in the
 morning, people visit persons of these names
 on their name day; often they will be strangers,
 for it suffices if one member of the party knows
 the person. The guests merely say "Good-
 morning" to the person visited and then are
 given *posole*. They may then stay around and
 talk a bit or may leave immediately, merely
 saying "Thank you" in the ordinary way.
 Sometimes the band starts at midnight, going
 around to various persons' houses and playing.
 In some cases the band members appear to be
 paid and to come by invitation, but in others
 they seem merely to be following the usual
 custom.

Persons with other names are also expected
 to show hospitality on their name day. When
 one of the schoolmasters, who is a native of the
 town but is stingy and not well liked, celebrated
 his name day, the town officials thought it
 would be a good joke to invite themselves to his
 house for dinner and did so. Meeting mem-
 bers of the staff of the study on the street, the
 mayor and secretary promptly invited them
 along. As the invitation was not seconded by
 the rather surly school teacher, who showed
 considerable signs of distress already, the invi-
 tation was not accepted.

123 Infants are subject to a number of diseases,
 751 but there are few special treatments for them.
 754 Only the evil eye must be guarded against
 854 especially, for it is usually fatal for infants of
 a year or less. This illness is especially in-

585

lings and cousins and grandparents of the groom together have hired another band and at this time they separate themselves from the rest of the groom's relatives. [They go through the streets with the musicians, ultimately going to the house of one of the groom's uncles where they eat dinner. The remainder of the groom's relatives and the guests eat at the house of the groom. Tortillas, kurúndas (tamales), and éuripo (beef broth with cabbage, chile, and chunks of beef) are served.]

After the dinner is served, the party is prepared to go for the bride. This is called the p'ipeperakua. The party consists of the parents of the groom and their brothers and all the friends of the parents.

[527]

[123]

[Actually not all go; those who are invited to go on the party are given iris léaves which they carry with them. Staff members at weddings were frequently given invitations to accompany the party in this same form.] The same relatives of the bride are all assembled at her house, ready, as are the friends of the parents. [The party of the groom's relatives is accompanied by musicians. The party goes first to the house of the godparents of the bride. They serenade the house outside and then the closer relatives enter the house. They form a circle before the godfather and the godmother of the bride. The marriage manager makes a long but informal speech, asking permission to take the bride. The godfather replies, giving his permission. All present then shake hands with the godfather and godmother, making a movement simulating kissing the hand. The group leaves the house, accompanied by the godparents.] Arriving at the house of the bride's parents, the groom's relatives immediately ask for the bride. [Actually, only the closer relatives again go inside, accompanied by the musicians. The marriage manager again asks for the bride.] When consent is granted, they start for the groom's house, carrying with them the clothing they have ready. [For a big wedding a procession of a hundred or more people may have formed by the time the group returns to the groom's house.] In the meantime the other relatives of the boy [the siblings, cousins, and grandparents] arrive with their musicians and do the same [that is, they take off the siblings, cousins, and grandparents of the bride] who carry quantities of clothing. This consists of shirts for men and women, trousers for men, jackets for men and women, sashes for women, and bags, and tortilla cloths, the latter two objects to be given the groom at the time all the others are changing clothing and bread. In the house of the groom's father the guests are all seated as before. [The godmothers are again seated on mats in the center and the bride sits for a time beside the godmother of baptism. Guests continue to arrive and additional ribbons are tied in the hair of the godmothers and long and elaborate paper ornaments fastened to sticks are placed in the hair. All the relatives of the groom give cigarettes to the groom's father when they arrive in the courtyard for the first time and also give cigarettes to the godfathers

[p. 197a]

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Agustín arrived in Cherán from the United States on January 25, 1940. For 17 days he did not eat at home. There were no fiestas but he was "taken around." He was brought chocolate and bread before he got up. February 5 there was a wedding, which he attended for a while in the evening and part of the next day. February 6 was Carnival and he went on horseback to Nahuatzen, where he followed the music about for a time. In March, during Holy Week, he went to church Thursday, Friday, and Saturday. He spent some time watching the *Judíos* chase small boys with their spears. The boys blew whistles to annoy them. Between Carnival and Holy Week there were several weddings, but he did not attend any of them for more than an hour or two. At the fiesta of the Octava following Holy Week he spent 4 days going about with the musicians. He spent 3 days at a fiesta in Nahuatzen, coming home each night. At Corpus he spent 4 days, following the music and visiting various parties. He spent 1 day at the *carguero's* house on the day of San José, April 10. After Corpus he spent a whole day at one wedding and an hour or two at another. On San Juan's day, June 24, he spent the whole day watching the horse racing and other activities. On the day of San Pedro in June he ate posole at various houses and walked around all day. In August he spent 2 more days at another fiesta in Nahuatzen and spent an evening and a day in connection with the *mayordomia* of Santa Nieves. He also attended three weddings, spending an entire day at each. In September he visited the Ahuiran fiesta for 1 day. In October he spent 4 days at the fiesta of the patron saint in Cherán. A half day was spent at the Huansito fiesta in La Cañada. The Day of the Dead was almost all spent at the graveyard and at people's homes. In December he danced with the *negrito* dancers for 4 days and in January danced with the *viejos* or *Europeos* for 4 days (he did not count any of the practice time which was in the evenings). In January he spent 1 day at a wedding..

517

Another informant, between 40 and 50 years of age, spent the following time in fiestas:

Carnival, 2-3 hours

Wedding, 1 day

Holy Week, 3 days at church

769 people hid them when the priest approached,
 782 placing them out again when he moved on.
 The *rezadores* continued, but kept unobtrusive
 in another part of the graveyard from the
 section where the priest was functioning.
 Most people had both priest and *rezador*.

769 About noon or shortly afterward most people
 eat lunch consisting of *nakatamales*, bread, and
 fruit. Friends and acquaintances who stop
 [594] to chat are usually given two tamales, which
 they eat at the time. After 3 or 4 hours at the

[text continues on top of p. 210b]

CONCLUSION AND FURTHER PROBLEMS

121 Of immediate concern in dealing with a group
 184 as large as the Tarascans is the question
 whether Cherán is adequately representative
 of the group as a whole. Certainly Cherán is
 not typical in its size and this difference alone
 makes it probable that it is not entirely repre-
 sentative of other Tarascan towns. A complete
 answer to the question raised must await more
 extensive investigation, but the staff of the
 present study visited or investigated enough
 other communities to indicate that, in a broad
 sense, Cherán is probably fairly typical. From
 a narrower viewpoint it is certain that many de-
 tailed differences exist. Strong indications also
 exist that there are some regional differences
 which have already been mentioned. The vil-
 lages about Lake Pátzcuaro, through their partial
 dependence upon fishing and closer contacts with
 Mestizo culture, necessarily must be somewhat
 different. The villages about La Cañada like-
 wise seem distinguishable as a group. Prob-
 ably the Sierra communities may be set apart
 as a regional unit, although it is possible that
 the Sierra group may ultimately be found to
 consist of two or more sections. Finally, a
 number of marginal towns assimilated to some
 degree into Mestizo culture present special
 problems.

121 Final resolution of the question raised seems
 to call for at least two further steps in the study
 of the Tarascans. First, at least two or three
 additional community studies are needed, one
 in the Lake Pátzcuaro region, and another in
 La Cañada. Very probably another Sierra
 town should also be studied, preferably one at
 considerable distance from Cherán and with a

[text continues on middle of p. 210b]

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[415]



ROOFING FIESTA AND WEDDING.

Upper (left): Men eating at a house-roofing fiesta; baskets of tortillas, jar of water, and dishes of salt lie on the ground. Remaining photographs, a Cherán wedding. Upper (right): Preparing to distribute bread, while one of the godmothers oversees the work. Lower (left): Bringing in paper ornaments for distribution. Right (middle): The godmothers and close relatives of the groom. Lower (right): Tying a ribbon in a godmother's hair.

[END PLATE 7]

USES OF THE TARASCAN HOUSE STORAGE

- 349 The Cherán house is really a storehouse. The
251 loft and, sometimes, the lower floor are employed
for storage of crops and food reserves. The lower
floor is used for the storage of clothing, furniture
not in immediate use, and for the family altar
and the image of the saint. On occasion, it may
be used as a sleeping room for guests. Supple-
mentary sheds also may be used for crop storage,
especially for fodder for animals.

SLEEPING AND COOKING

- 362 Cooking and eating is all done in the kitchen.
574 Guests may be fed in the kitchen, outside, on the
house veranda, or in the house. Female visitors
are usually entertained in the kitchen. Male
visitors are more apt to be entertained outdoors
or on the house veranda, depending on the
362 weather.
513 In mountain towns, sleeping is always in the

[p. 28c]

- [64] only on the days preceding a town fiesta. The
 653 householder is also expected to work on certain
 community enterprises, such as repairing roads or
 bridges and the water system. Likewise, unless
 625 he occupies some special position which exempts
 him, or is well along in years, he will be expected
 at times to join the *ronda*, or night watch, which
 polices his *cuartel*, or *barrio*.

- Cherán is unique in its attitude toward visitors.
 351 We have already mentioned the general occurrence
 of fences. These are usually high enough to pre-
 vent passers-by on the street from peering into
 the house yard. Visitors always knock at the
 gate or call out, announcing themselves. As some-
 594 times the inmates will not respond to a knock,
 609 the call is useful in getting a response. Unless
 the visitor is a relative, *compadre*, or neighbor

[Continued on p.326]

RELATION OF THE TARASCAN HOUSE TO THE ENVIRONMENT CHERÁN

- 362 The wooden house, or "*troje*," of Cherán is
 relatively dry but, in the absence of any method
 of heating, it is uncomfortably cold most of the
 year, especially at night. The kitchen floor is
 [354] frequently damp; although it is heated by fire,
 ventilation is inadequate, and the smoke often
 irritating to eyes and throat. On windy days,
 also, drafts whistle through cracks or under the
 lower edges of the walls. The masonry-adobe
 type of construction also presents drawbacks. It
 is not heated either and, while wind is less apt to
 penetrate, it is often unsatisfactorily ventilated.
 Moreover, the dampness climbs up through the
 walls at least 6 months of every year and into
 every corner of the room.

- 251 Probably the "*troje*," or house loft, can most
 easily be made impervious to rodents if it be well
 362 built, and if bunches of cactus be fastened at
 strategic points on the outside walls. Rarely,
 however, is this true. In addition, the roof often
 permits entry of birds, particularly half-wild
 domesticated pigeons, and scarcely ever is any-
 thing done to prevent their forays on the maize.
 It is doubtful if the masonry-adobe structure is
 superior in any respect for loft storage. For
 main-floor storage it probably is inferior owing to
 the greater dampness. [Continued bottom of

[p.326] page 326]

574 with whom especially friendly relations exist, nor-
609 mally the visitor is not invited into the house
yard. Conversation takes place at the gate of
the yard; if it bids fair to be protracted, the
householder may even step into the street and
continue the conversation there, closing the gate
behind him.

351 So far as is known, customs in other mountain
574 towns are similar in all respects except for the
184 attitude toward visitors. In most towns fences
are rarer than in Cherán, and the visitor is invited
to enter. In Sevina, it is customary for the visitor
to push open the gate, pass into the middle of the
house yard, and then announce himself. Two
Cherán men who accompanied Beals to Sevina,
commented at length on this difference; they were
quite plainly shocked at the custom.

RELATION OF THE TARASCAN HOUSE TO THE ENVIRONMENT

362 The major insect pests are fleas. In some vil-
136 lages there are also bedbugs. There seems little
to choose between the various types of structures,
although the earthen floor of the kitchen facili-
tates the activities of fleas. At certain seasons of
the year, all Tarascan houses swarm with fleas to
such an extent that the residents often cannot get
a satisfactory night's sleep.

Apparently, the climatic conditions are not
propitious for large numbers of houseflies or
related species. Those that do exist, however,
have free access into houses. Mosquitoes and
other noxious insects are unknown at Cherán.

362 In the lack of good medical statistics, it is
164 impossible to estimate the relation between health
and housing conditions. Fleas may be respon-
sible for the transmission of some cases of typhus
and perhaps other diseases. Relative to most
places in Mexico, however, insect-borne disease
is probably at a minimum. Head lice and, to
some extent, body lice occur, despite thorough
weekly baths, and the crowded living and sleeping
conditions in the kitchen must facilitate trans-
mission of the insects.

The most serious health hazards of the Tarascan
house probably lie in the damp condition much of
the year, lack of ventilation, and close crowding
of the inmates, especially at night. These con-
ditions facilitate the spread of all diseases trans-

535 well have been true—for after two days of dancing the little girls were, in some cases, the only ones who remained sober. The reason for this is that following each performance of the dance in a private home the family honored by the performance, is expected to offer refreshments, usually alcoholic in nature, for the musicians and the women who accompany the dancers.

538 Before the fiesta began, one villager said, "We like this Huanancha music because it is very slow and quiet and because it is our music and we know it." 535 He also commented with evident approval on the fact that the dance is very, 178 very slow. After the girls had performed and the holiday was over the same man said that he didn't like the music of the Huananchas now as much as he used to because they dance too fast and to music which is that used for the dance of the Moors.⁶ He went on to say that the music of today is not as it used to be, because the music for the Huanancha and the Moor dances is not supposed to be the same, but now it is. It may be mentioned that this comment came from the clarinet player, the sometimes conductor of the Paracho orchestra, who took pride in the local music. On another occasion another member of the community said that the townspeople always used to have music for the funeral processions, but that this custom had been abandoned in recent times because the music was too slow and sad and made all of the people feel bad.

While on the subject of Tarascan music it is interesting to note that Carl Lumholtz who visited Paracho and other Tarascan communities in 1895, said about the Tarascan music that its "dominant character . . . is sad and plaintive. To a scherzo or a rondo these people would remain absolutely indifferent."⁷

Not all of the people questioned about the music and the dance shared the clarinet player's view either on the music, which he disliked, or on the dance, which he liked. Some of the townspeople made no effort to get to see any of the performances at all and had no desire to see them. One woman, who had spent several years in the United States, said that she didn't like the dance but that it was customary to have it. She didn't mind if others wanted to see it, but she herself didn't wish to bother. Another individual complained that he did not like the dance because it was too slow. Even the musician reluctantly admitted that "they don't do these dances here any more." He added, "Only one old lady in town knows the dances of the Huananchichas and if they are going to dance them then she teaches them, but if not, she doesn't want to bother. She says, 'there is no use'."

171 There are communities other than Paracho which have Huananchas and 535 Huanancha dances. Migrants to Paracho from Charapan said that a similar 746 dance was formerly, and perhaps still is, performed in that pueblo; some said 114 it is called by another name there. The Huanancha dance was performed by residents in Cheranastico, a pueblo about five miles from Paracho, one week after the Corpus Christi fiesta in Paracho. Beals reports the presence of

⁶ Seen by the author at the nearby pueblo of Nauhautzen on August 25, 1948, and described by Ralph Beals, *Cheran: A Sierra Tarascan Village*. Institute of Social Anthropology, Smithsonian Institution, Publication Number 2, Washington, D. C., 1946, p. 144.

⁷ Carl Lumholtz, *Unknown Mexico* (New York, 1905), II, 388.